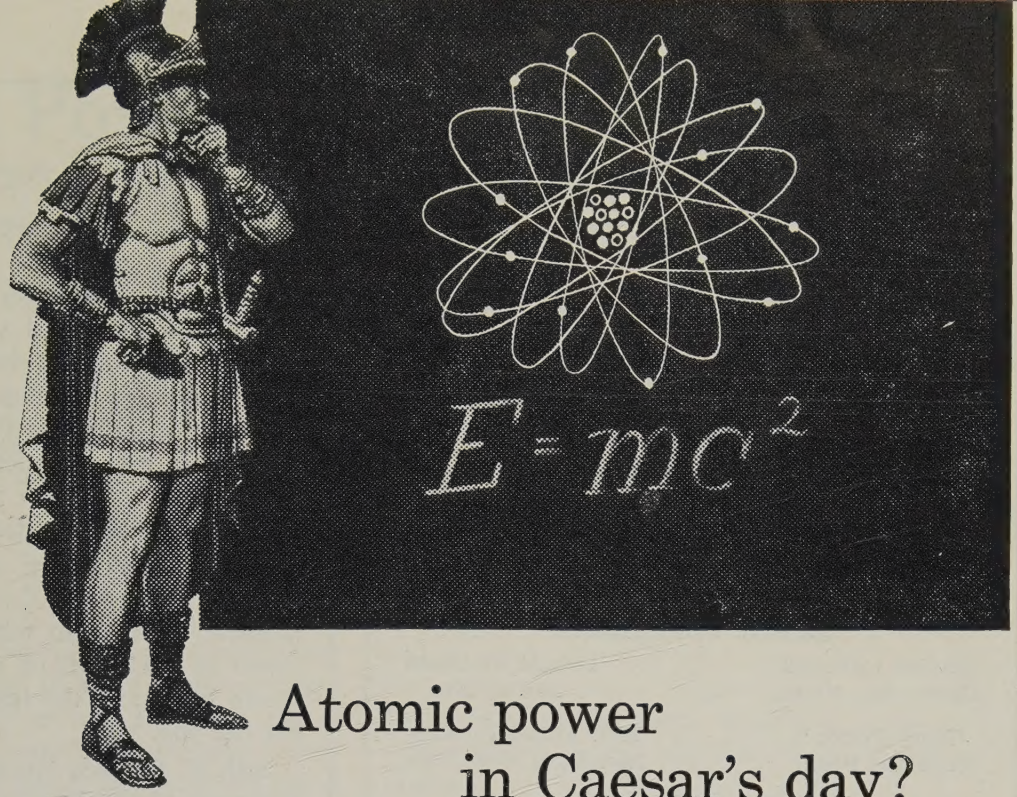
THE UNIVERSALIST Leader



Atomic power in Caesar's day?

Certainly!

It was there, in the ground, in the air and water. It always had been. There are no more "raw materials" today than there were when Rome ruled the world.

The only thing new is knowledge . . . knowledge of how to get at and rearrange raw materials. Every invention of modern times was "available" to Rameses, Caesar, Charlemagne.

In this sense, then, we have available *today* in existing raw materials the inventions that can make our lives longer, happier, safer, easier. We need only *knowledge* to bring them into reality.

Could there possibly be a better argument for the strengthening of our *sources* of knowledge—our colleges and universities? Can we possibly deny that the welfare, progress—indeed the very *fate*—of our nation depends on the quality of knowledge generated and transmitted by these institutions of higher learning?

It is almost unbelievable that a society such as ours, which has profited so vastly from an accelerated accumulation of knowledge, should allow anything to threaten the wellsprings of our learning.

Yet this is the case.

The crisis that confronts our colleges today threatens to weaken seriously their ability to produce the kind of graduates who can assimilate and carry forward our rich heritage of learning.

The crisis is composed of several elements: a salary scale that is driving away from teaching the kind of mind *most qualified* to teach; overcrowded classrooms; and a mounting pressure of applications that will increase 100% by 1967.

In a very real sense our personal and national progress depends on our colleges. They *must* have our aid.

Help the colleges or universities of your choice. Help them plan for stronger faculties and expansion. The returns will be greater than you think.

If you want to know what the college crisis means to you, write for a free booklet to: HIGHER EDUCATION, Box 36, Times Square Station, New York 36, New York.

HIGHER EDUCATION
KEEP IT BRIGHT

Sponsored as a public service, in cooperation with the Council for Financial Aid to Education.

Volume CXLII
February, 1960
Boston, Mass.

THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

EMERSON HUGH LALONE, *Editor*

ALICE E. DORR, *Managing Editor*

M. LEONA HASKINS, *Subscription Clerk*

Editorial Correspondents

Sheldon Christian, Brunswick, Maine
Donald K. Evans, Akron, Ohio
Henry Felton, Montrose, Penn.
Mrs. Alfred Dunbar, Rochester, New York
John S. MacPhee, Mukwonago, Wisc.

PUBLISHED Monthly, at $3.50 a year. Postage prepaid in the United States. Postage to Canada 50c; in other countries, $1.50. Single copy 30c.

ENTERED as second-class matter at the post office in Boston, Massachusetts. Acceptance for mailing at second-class rates of postage under that act of March 3, 1879 (section 520, P. L. and R.).

PUBLICATION OFFICE, 16 Beacon Street, Boston 8, Massachusetts.

The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

UNIVERSALIST PUBLISHING HOUSE
Albert F. Ziegler, President
Emerson Hugh Lalone, Manager
16 Beacon Street
Boston 8, Massachusetts
Telephone LA 3-4485

OUR CONTRIBUTORS

February, 1960 — No. 2

Our cover dramatizes the crisis in education in this generation and we use it this month for its own valid message, but also, because it helps to dramatize in its own way the greater crisis of our time, which is the moral and religious dullness of mid-twentieth-century man and the dangers thereof which are so well outlined by Dr. Pommer in his article in this number.

Henry F. Pommer, associate professor of English, Allegheny College, and Universalist minister, presents us with a challenge precisely timed to the needs of this fateful moment of world history in the text of **The Right Power for the Job.**

Seth R. Brooks, minister of the Universalist National Memorial Church, kindly sent us the beautiful photograph of Dr. and Mrs. John van Schaick, Jr., together with the medals awarded them by a grateful Belgian government for distinguished service to Belgium during World War I. The medals, which now hang in the Romaine-van Schaick Room of the National Church, were presented to the Church by Mrs. van Schaick's niece, Dr. Adelaide Romaine.

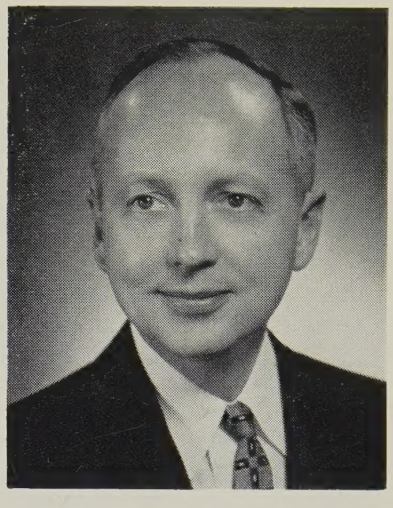
Anders S. Lunde, minister of the First Unitarian Church, Philadelphia, Pennsylvania, sociologist and man of rare good humor, places **The Gift of Humor** and the power of laughing at oneself high in the hierarchy of moral and religious values and attributes. Men and women of religion everywhere should ponder Dr. Lunde's able chapter in a gospel for moderns.

Robert S. Wolley, director of the Department of Extension of The Universalist Church of America, gives us a heartening summary of Universalist extension work in **A Progress Report.**

Leonard Helie, minister of the Universalist Church of the Divine Paternity, New York City, discusses the nature and significance of Universalism in his sermon essay, **The Sublime Heresy.**

The Right Power for the Job

Henry F. Pommer



The generations now living are, more than all generations of the past, well informed about power. But it does not follow that we are using this knowledge with wisdom and courage drawn from three important facts: that power is invisible, that each kind of job demands its own kind of power, and that the use of one kind sometimes prevents the use of another.

UNLESS our minds are staled by routine, they remain sensitive to the wonder and unexpectedness of life, a very small part of which is the complete invisibility of power. We see the effects of power many times a day, and we may be misled into believing that we see the power itself. But what we see is the movement of a leaf, not the power of the wind; the drift of sticks on a river, not the power of the current; a movement of pistons and gears, but not the power of the fuel. Intellect and emotions have power too: a mathematical problem is solved, the solution is visible on paper, but the intellectual power which created it remains unseen; the effects of love, not the power itself, are what we see in beneficent institutions whether secular or religious, and, most importantly, in individual lives, moulded by loving and by being loved.

Although all power is equal in the invisibility of its nature, it is unequal in the visibility of its effects. The explosion of a stick of dynamite causes much more spectacular results than does the writing of a poem, yet surely it would be a mistake to conclude solely on the basis of the kinds of effects that poetry is less powerful than dynamite. Yet, almost daily, we are lured by such false conclusions; that a cheque is more powerful than a smile, a statute more potent than a conscience. In this decade, the most spectacular effects of power come from nuclear bombs and the fuels of giant rockets, and we are in danger of believing that their power is the greatest on earth. But all power is invisible, and the types of power are to be respected not simply according to their impact on senses too easily dazzled.

To say that all power is invisible is not to say that it is all of one type, for it differs not only in the kinds of effects it produces, but also — a somewhat different thing — in the kinds of jobs it will do. Each kind of power is useful for a particular kind of job. The intellectual power which creates a prize-winning biography is utterly useless in inflating a toy balloon — though one person may have both powers at his command.

Much of the advance of civilization has depended upon discoveries of the right powers for varied jobs. The history of medicine is an example. Once it was believed that for the cure of diseases, the proper powers were those of incantations or wax images. Later, all diseases were treated with medicines, until it was learned that some must be treated with invisible rays, and others with the sick man's own awareness of his psychological problems. We still search for the right power to use against certain forms of cancer.

Religions have also been interested in problems of power. The New Testament, for example, states that for moving mountains one can use faith, though many Christians will, for this purpose, prefer bulldozers and T.N.T. If it is a mind instead of a mountain to be moved, what power will perform the job — say of a parent wishing to move a child, or employees wishing to move an employer? Bulldozers and T.N.T., money and fists for this job have little relevance; one must use the power of reason and sympathy; one must call forth a sense of participation and love. The serviceability of certain kinds of power to certain kinds of work, *and to only those kinds,* teaches us that if we are to proceed intelligently, we must analyze our objectives with great care in order to select exactly the right power or combination of powers instead of a power totally or largely irrelevant.

All power is invisible; power can be relevant or irrelevant; and, a third fact, the use of one kind some-

times prevents the use of another. Certainly there are situations in which two kinds can be used simultaneously on the same job. For example, wind and coal can combine to move a ship; affection, generosity, and reason can together create a happy home. But there are other situations in which two different powers cancel each other's effects: two medicines prescribed by different doctors may kill a patient off; worship cannot be simultaneously stimulated by the power of silence, music, and oratory. Sometimes a faulty mixture of powers is worse than none at all.

Awareness of these facts of power is useful whenever human objectives are worked for, but the area in which they seem to be overlooked with the greatest consistency and the greatest cost is that of international relations. The facts of power teach us that we should first be clear as to our goal, and then clear as to what power best suits the goal. What is the international or world-wide goal of the English-speaking world — of three hundred million or so Americans, Australians, Britons, Canadians, and so on through the alphabet?

Even though the most thoughtless persons do so every day, it remains slightly presumptuous for any individual to formulate a goal for so many different people, and any formulation will surely reflect some of the speaker's background and special interests. Thus, a government servant might set the goal of preserving national sovereignties while extending to every nation basic civil liberties, plus the spirit as well as the forms of freely elected government. A businessman might propose the goal of spreading competitive private capitalism to all countries. A moralist, being one-third teacher, one-third preacher, and one-third moral philosopher, might propose the goal of improving character throughout the world.

Is there not something of the moralist in each of us, and are not our own characters in some need of improvement? The moralist's goal further recommends itself by embracing scores of lesser goals which all of us hold dear — the elimination of slavery, of economic oppression, racial intolerance, and war. "How can we prevent war and injustice?" is synonymous with "How can we greatly improve character here and elsewhere?"

Many powers, though not all, are relevant to this goal. In so far as national sovereignties, civil liberties, free elections, and competitive private capitalism aid in the improvement of character, they are relevant. In so far as, under different circumstances, world government, dictatorship, or public ownership is more useful in the improvement of character, it becomes relevant.

Mark Twain held that humor was relevant, calling it man's greatest weapon — and his least used one. With it tyranny, war, selfishness, snobbism, could all be revealed as ridiculous, and then would no longer command men's loyalties. And certainly satire, whether gentle or severe, has led to some improvement of character the world around. Unfortunately, those who are the objects of humorous reproach are as likely to resent it as to benefit from it, and few of us have the wit to be successful satirists of ourselves or of others.

But the power which millions of sincere people immediately think of when any international goal is mentioned is that of armaments — more succinctly, of bombs. They will admit that character is improved only a small degree by threatening to use bombs, by using them, or by being threatened with them. One can no more bomb a nation into improving its character than one can bayonet an individual into improving his. But these millions, anxious to do good in some way, and often ignorant of many alternatives, sincerely believe that the *threat* of bombing can deter certain expressions of bad character. They tend to forget the great danger that while such deterrence continues, the character of both the threatener and the threatened will grow worse instead of better.

Finally, one more power must be considered for the moralist's global goal: the power of love. This power can be defined asbtractly as that of deeds of kindness performed with intelligent understanding of what will benefit most persons concerned. It can be defined concretely through changes wrought in people both by loving and by being loved. Trace, for example, the changes which loving other people wrought in Jesus, John Woolman, Gandhi, and Schweitzer, and the changes which being loved wrought in the disciples of those men. Nor need instances be drawn only from distant history. Being loved can transform a child; loving his fiancée can transform a youth; and each older person can find within himself some improvements of character wrought by loving and by being loved. Indeed, some of us can find no other source of whatever improvement our characters have had.

The power of love needs, however, to be defined not only through individual actions, but also through mass actions which have revealed, particularly in this century, new dimensions of its force. By both Gandhi in India and Martin Luther King in Montgomery, Alabama, love was made powerful for the character

of thousands of the oppressed and of the oppressors. If men like Fermi and Teller have given us bombs more destructive than ever, Gandhi and King have given us love more creative than ever, powerful against injustice whether entrenched in men's laws or in their hearts.

It may be objected that *love* is hardly the proper name for the power used by Gandhi in his Salt March and by King in his boycott of segregated buses. After all, the objection continues, mass demonstrations, economic pressures, refusals of co-operation can be used by Hitler and the Ku Klux Klan as well as by others; can these be the methods of love? To this objection, three replies. First, these techniques are only some of those which benevolence uses. It first employs reason in all its various forms such as conversation, conferences, arbitrations, and the printed word. But when reason so used fails to create peace and justice, love turns to the techniques of nonviolent resistance rather than to war. Second, men in masses, whether they gather to go on strike, to apply a boycott, or to listen to a sermon, can be kept from violence and thus from violating human dignity only if they are schooled in the discipline of love. Third, many actions, which are part of nonviolent resistance, can be used to undermine rather than to improve character, but only when the spirit behind them is changed to hatred. These actions become the expressions of love when they are used not simply to bring one kind of benefit to the agents, but many kinds of benefit to all persons affected. Thus, Gandhi sought not merely the economic and political good of Indians, but the economic, political, and spiritual good of them and the British.

This power of massive love, of disciplined nonviolence, of self-sacrificing insistence on the good, is a power for use not only between two races in India or the United States, but between two groups anywhere — even between the communist and non-communist blocs. No other power is equally relevant to the goal of improving character in Moscow and Washington, Peiping and London.

One of the great tragedies of our day is that millions of people admit that this power is the most relevant, and immediately refuse to apply it. For their refusal, they give two chief reasons: they can see no great leader to follow, and no populous movement to join. They see no man who can lead the Whites of New York as King led the Negroes of Montgomery. What Gandhi, they ask, can organize Britain to resist with non-violence the imperialism of Russia? They believe that the great mass of English-speaking people can organize to fight with guns and bombs, but has neither the knowledge nor will to organize for the use of love. Many other reasons follow; the fact remains that if the only power which English-speaking people can organize to use is that of bombs, then the only goals they will reach are those which bombs can reach.

Nevertheless, it is true that we English-speaking peoples have not yet found or produced a leader who has captured the imagination and loyalty of the necessary millions. What then? Can some of us find the path to non-violence and tread it for ourselves? We can for one thing prepare to be good followers, with the hope that our Gandhi will emerge through the force of his own personality and the pressures of history. If worthy followers are not ready for him, his personality will be as wasted as Jesus' would have been, had no disciples answered his call. By being speedy, well-trained followers, we can even help to create the leader we need. Of course, we must not expect that he will be in all respects like Gandhi; our leader must have his own personality, and will wear the marks of his own culture. For a second thing, we can follow the leadership already before us. We have no figure of Gandhi's world-wide fame, but we do have devoted and skilled leaders of the movement to employ love against war. Should we not follow them as far as they can lead? In America are not only Martin Luther King, but A. J. Muste, Henry Hitt Crane, George Houser, Milton Mayer and scores of others who are identifiable as leaders by their being so far in advance of the rest of us. Britain has lost her Dick Shepherd, but she still has Reginald Reynolds, Muriel Lester, Kathleen Lonsdale, Stuart Morris, and, again, scores of others out ahead. From these groups or some other, our leader may emerge — and with dazzling suddenness. In January, 1955, Montgomery had neither a crisis nor a non-violent movement. Twelve months later it had a crisis, a movement, and a Gandhi of its own. Twelve months later yet, the first part of the struggle had been won — not only in law, but in the hearts of what lesser men would call "the enemy."

One thing the existing leadership, both of government and of non-violence, already demands of us: that no matter how humble our station or how slight the effect we have, we choose first between one goal and another, then between one power and another; the improvement of character or some alternative, the power of love or something else. The governments of the English-speaking world continue, crisis by

(Continued on page 41)

SERVICE WAS THEIR LIFE. Pictured above are Dr. and Mrs. John van Schaick. Dr. van Schaick was onetime minister of our Washington, D. C. Church and later, for twenty-three years, editor of "The Universalist Leader." Dr. van Schaick, while in Washington, served as chairman of the Board of Education. In 1915, he went to Europe to administer relief in both Germany and Belgium for the Rockefeller Foundation. After we entered the war, he became American Red Cross Commissioner to unoccupied Belgium. Mrs. van Schaick, an able linguist, served as translator for American Red Cross workers. The medals shown above hang now in the Romaine–van Schaick room of our Washington National Memorial Church. These medals were presented to the church by Dr. Adelaide Romaine, niece of Dr. and Mrs. van Schaick.

The Gift of Humor

Anders S. Lunde

Laughter often settles things more thoroughly and better than acrimony.
— Horace

IT is thought in some quarters that there is no place in the religious life for humor, and that the closer we come to the church the more serious should be our demeanor. The Sunday morning physiognomy which corresponds best to this necessary appearance is a slight frown, as if one were concentrating all one's powers on infinitudes, a turned-down mouth as if life were sour, and an icy coldness that immediately freezes any human cordiality on the part of another person. Of course, religion is a serious business. It may also be that the frown comes from the effort of staying awake on a Sunday morning, the bitter mouth from the effects of a Saturday night spent not wisely, but too well, and the frigidity from being peeved at the children, business associates, or the world in general.

In some churches — it never happens here, you understand — church officials are selected for one outstanding characteristic — they lack a sense of humor. Humor is too human, perhaps, and they should be divine. The ancients thought that God only showed impatience and anger at the foibles of men. I think God must more often laugh at the pretentiousness of men than at anything else. Naturally, the church deals with serious matters, as I say. Death is no laughing matter; we do not joke at funerals. I see nothing funny in human suffering, pain and disillusionment. But religion does not deal with these things alone, but with life itself and all its phenomena. It is involved with happiness as well as sadness, with joy as well as sorrow. As Ecclesiastes puts it: "There is a time to laugh and a time to weep." We may have forgotten this; perhaps our church programs are more nearly funeral services than religious services. If anyone leaves our worship services depressed rather than filled with the joy of living in God's great universe, they are. If a church service should do anything for us, it should leave us with good humor; this is true inner peace, for we have been taken outside ourselves for a moment and seen ourselves and our situations for what they really are.

Why have religious institutions of the modern day maintained this narrow view of humor and laughter? There are, unfortunately, many traditions behind it. Some traditions have to do with the fears that various religious groups exploited; others with the secrecy which they attached to their exclusively priestly worship; others with our own Puritanical inheritance. In times past the smile was considered a crime, and laughter a mortal sin. People were punished for both. A few years ago in Boston, I came across the menu of a church dinner of about one hundred and fifty years ago. On the bottom of the menu were these words: "After the dessert, it will be permitted to smile." To show sincerity in Puritan days, one had to put on the mask of asceticism. But religious worship was not always like this. At other times and places, worship involved gaiety, joy, feasting, merriment, gladness and public expression of happy feeling. We lose much when we think that religious expression is altogether linked with sombreness and gloom.

Religion rises above the differences that divide men and says: "You are all brothers and sisters — in one human family." Religion says of the least of us that we are unique and important personalities. Religion, then, should make us supremely happy and content. As the old hymn states it, "We should laugh and love and lift." Religion is not gloom but laughter. In Eugene O'Neill's play, *Lazarus Laughed,* the author imagines Lazarus laughing for joy after being raised from the dead; joy at being alive, joy at finding there is nothing to fear in death. Religion is not gloom but laughter.

It is natural to laugh. Laughter is just as valid an emotional expression as any other. According to Dr. Otto Klineberg, "It is, in all probability, universal as a sign of joy or well being, although the exact physiological mechanism involved is still in doubt." Science cannot explain good humor or laughter, although there are many theories of laughter. Schopenhauer believed that laughter arose out of any perception of incongruity in a situation. Bergson thought we laughed when we saw anything living act as if it were mechanical or dead, as when a pompous person falls on his face. Spencer thought of laughter as due to surplus energy. These are all partial explanations, as you can see. Whatever the cause, a sense of humor is a great gift. It takes many forms; it may be *raw*

humor or it may be the intellectual humor of brilliant wit. It may take on local color; it may be the *dry* humor of the Vermont native; it may be the *hidden* humor of the English; or it may be the *easy* humor of the Southland. Whatever form it takes, we know one thing about humor; the sense of it must be cultivated.

Laughter can be a very serious business, and is often involved, whether we recognize it or not, with religious ethics. Many of the theories of laughter have focused on the observation that we laugh *at others*. Sophocles thought that the pleasantest laughter is at the expense of others. Hobbes thought that laughter arises out of a feeling of sudden glory brought about by the misfortunes of others and a resulting feeling of personal superiority. Freud thought largely in terms of vocal wit, with humor directed against somebody. So we have to learn to temper our humor with empathy. No one likes to be laughed at; what is funny to us may be painful to someone else. Each person likes to be upheld in his own estimation of himself; the derision of laughter can destroy him. We must use laughter discreetly, because there is much power in laughter. The Eskimos do not punish a thief; they laugh at him. There is, consequently, very little stealing among Eskimos. In Sweden, they instituted a system of labeling inebriates in public so they might be laughed at until it was discovered that laughter was too humiliating and some persons never recovered from being laughed at.

Laughter can be a terrible weapon. A dictator must make every effort to suppress it or at least divert it from himself. Once a leader is thoroughly laughed at, he is not taken seriously. Is that perhaps why we do not find enough of it in the church? Suppose people were to laugh at outworn creeds and silly traditions or pompous church officials; the church would have to get busy to justify itself, more dynamically than it does at present, to the world. Yes, we have to learn to control laughter, especially if it is directed against someone else, or use this power wisely. Charles Dickens thus used it to accomplish what the sober-minded reformers of the nineteenth century failed to bring about, providing more humane conditions in the cities of England. Laughter can be an instrument of reform.

Today in religion, we are very concerned about tension — world tension, personal tension. Laughter often does what prayer alone cannot; it is a relief from tension. Sometimes things that are just too hard to bear, too incomprehensible to us, may be relieved by laughter. Of course, sometimes a laugh may be a symptom of inner tension, but, nevertheless, it relieves it. Young people often laugh at things they do not understand; and which older people take most seriously. They are not laughing in derision, but because they haven't figured things out yet; they are involved in the tensions of growing up. In the army during the war, we could always count on some one fellow to come up with a joke when things were most tense. "There isn't an outfit without a clown," we'd always say. But what a clown! We respected him, depended upon him, because when the tension mounted, until it threatened to engulf us all, a good laugh would always bring us back to normalcy. Through him we laughed at trouble, at the world, at fear, at death; he restored our morale. The one who respected him the most was the colonel. When Joe got going, the colonel would say, "He's better than all your prayers, Chaplain." And then he'd laugh, too, and feel better. But I never worried about this sort of thing, because in those circumstances, laughter was a kind of prayer that was answered.

Yes, laughter is many things; it does many things; it restores the soul. It gives us a sense of proportion. I feel sad for those persons who cannot laugh at themselves; sometimes this must be associated with ignorance of things as they really are; sometimes it reflects a lack of insight; sometimes it is the pitiless punishment of one who takes himself too seriously. Sometimes we are too sure of ourselves, too proud of ourselves, too involved with ourselves.

Dr. A. Powell Davies wrote: "In my view, it is an essential ingredient of religion, of honest, wholesome religion. If I were asked what single quality every human being needs more than any other, I would answer, the ability to laugh at himself. When we see our own grotesqueries, how quaint we are, how droll our ambitions are, how comical we are in almost all respects, we automatically become more sane, less self-centered, more humble, more wholesome. To laugh at ourselves, we have to stand outside ourselves, and that is an immense benefit.

"Our puffed up pride and touchy self-importance vanish; a clean and sweet humility begins to take possession of us. We are on the way to growing a soul."

Sometimes we are downcast, unable to raise our heads, weary and disillusioned; it is then that laughter is associated with great courage, enabling us to face life once again. Laughter helps us bear. So the unhappy mother laughs with her child so that he will not bear the strain of her experiences; so she shields him from her agony. So the dying man laughs quietly with his family and friends, so that they will

not find the sorrow of his passing too sharp an experience. Laughter is adjustment to life; it is also defiance; defiance of the evil one must endure on earth. So the toilers in dangerous occupations laugh at their toil. So the depressed minorities laugh at their situation and thereby reduce the majority to proper proportion. So those undergoing great trial manage to laugh at their circumstances, as the woman in England during the blitz. A visitor asked what she thought of the air raids and buzz bombs. "Well," she said, "they are a bit of a nuisance, but they keep my mind off the war."

It has been found that some have even been able to laugh in the concentration camps and after, although I don't see how. In New York, a refugee from a concentration camp was showing his friend around his new apartment. The friend admired all the rooms until they came to the bedroom. There was a full length portrait of Adolph Hitler. "My God," said the visitor, "why is he here?" The reply was, "I keep him for homesickness."

People through the ages have laughed at many fearful things and found them not so fearful; they have laughed on the occasion of deepest sorrow and found peace; they have laughed in frustration and found release; they have even laughed at hell, and finally hell went away.

On Easter Sunday, 1946, I had many services in southern Bavaria. I told the soldiers I would be glad to write to their families if they would leave me names and addresses. Before the day was out, I had hundreds of names and decided to have a form letter printed, explaining that I had hoped to make the letters more personal, but circumstances prevented this. In the letter I described our services, told of meeting their men, and ended the letter with an Easter wish, and the hope that the "spirit that was in Jesus should be with you also." I received dozens of replies from all over the United States, but the one I remember best was a most cordial letter which indicated great happiness in my seeing their boy and ending, "And may the spirit that was in Abraham, Isaac and Moses be with you also. Signed, Morris Goldberg." Now there was a man who could see the humor in our relative situations. Here, humor cuts across religious differences.

Yes, laughter cuts across religious differences. A Catholic chaplain and I were buddies for many months in Europe, and we became the best of friends after a curious incident. I was called to conduct a church service in a German poison gas dump, miles from anywhere on a Sunday, when Chaplain Savage had to leave for a mass on top of the Alps. He left with his skis and I left with my gas mask. After driving for a long time inside the gas area, my driver and I finally found the place where the church service was to be held. The place was packed with men, hundreds of them. I was very happy about this. No sooner had we started to unpack our organ and our altar equipment than a buzz started in the hall. Finally, one of the men came forward and asked, "When does the movie begin?" When I told him it was a church service, he went back and whispered to his friends; in two minutes the hall was empty. So we packed up and went back. Father Savage came home soon after I did. I told him my story. He said, "That's nothing; after climbing to the top of the mountain, I couldn't find a person around. Finally the captain showed up. When I told him the purpose of my visit, he said, 'Do you mean it's Sunday? All the men are out on frontier duty.'" After a moment, the incongruity of the situation, and the silly picture of two chaplains racing through ice and snow to serve their reluctant flocks got us, and we enjoyed a good laugh at ourselves. We were better for it, and we became great friends.

Dr. Davis said about laughter: "Laughter is the challenge of the living soul to whatever is not yet conquered, the promise of supremacy, the courage of the world's new morning vanquishing forever the receding dark."

THE RIGHT POWER FOR THE JOB

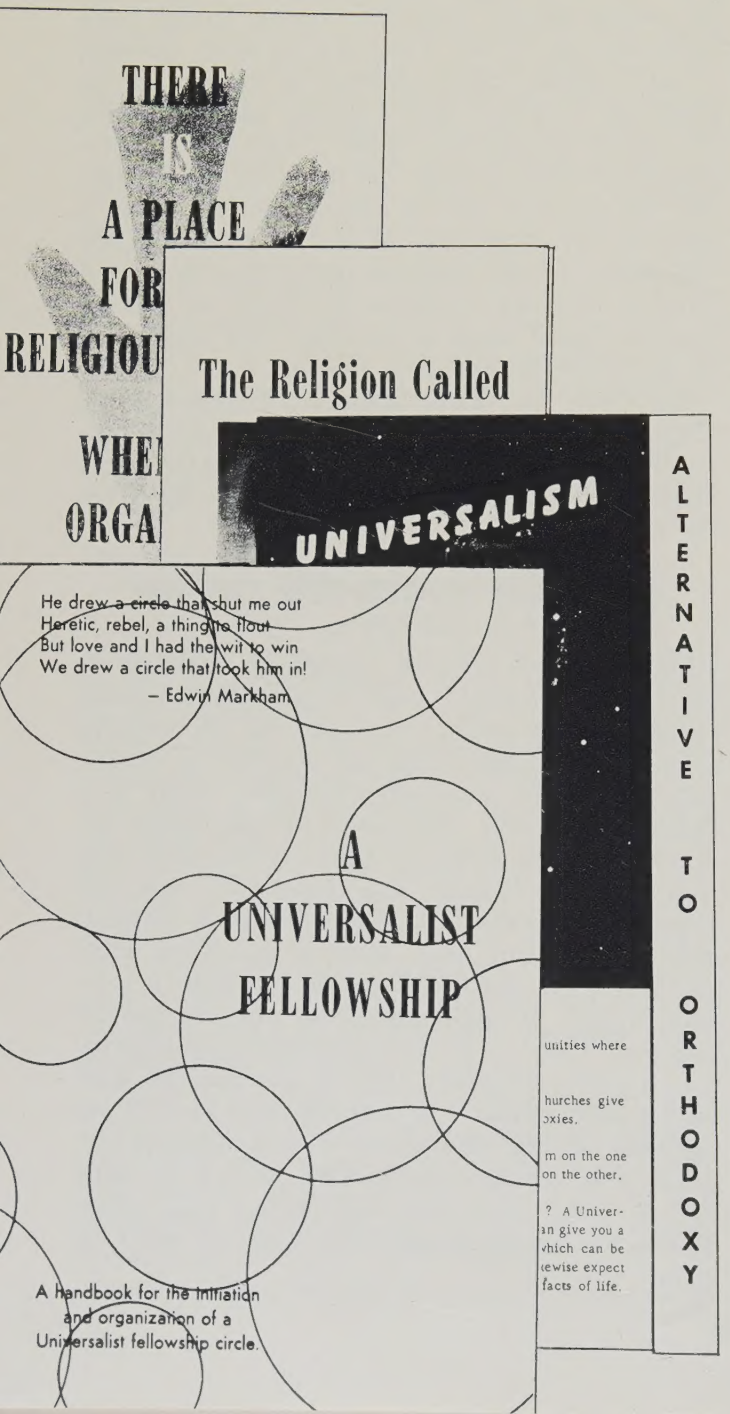
(Continued from page 37)

crisis, to choose national sovereignty, business as usual, and the newest bombs. Within their world are individuals who persist in choosing the improvement of their own character and the character of anyone else whom they can reach with love. There is a choice to be made. The power of love cannot cooperate with the power of hate, or with deeds that look like those of hate. You cannot kill a man and improve his character. You cannot harm his character and improve your own. Love is the power most relevant to the global objective of moralists; it is in short supply; yet each man in his own life can increase it. That it is an invisible power is no surprise, for all power is unseen. That its job cannot be done by any other power is no surprise: each kind of job demands its own kind of power, and although two kinds of power can sometimes be used on the same job, at other times two kinds defeat each other. Within the context of such facts must our choice be made.

Department of Extension

A Progress Report

Robert S. Wolley


THERE IS A PLACE FOR RELIGIOU
WHE
ORGA
The Religion Called
UNIVERSALISM
He drew a circle that shut me out
Heretic, rebel, a thing to flout
But love and I had the wit to win
We drew a circle that took him in!
– Edwin Markham
A UNIVERSALIST FELLOWSHIP
A Handbook for the initiation and organization of a Universalist fellowship circle.
unities where
hurches give
oxies.
m on the one
on the other.
? A Univer-
an give you a
which can be
ewise expect
facts of life.
ALTERNATIVE TO ORTHODOXY

ON October 1, 1958, The Universalist Church of America was able to implement one of the recommendations of the "Management Survey" to the effect that a full time staff person be employed in the area of church extension. In order to make the program financially feasible, the duties of the director include superintendency duties in the states of New Hampshire and Vermont, which states contribute to the budget of the Extension Department.

The present extension is, then, something over a year old. What has been accomplished? What gains have been made for Universalism which justify the recommendations of the Management Survey and the expressed hope of Universalists that additional staff would enlarge the influence and effectiveness of our denomination?

Materials Developed

The immediate need of the new director was to gain familiarity with and knowledge of the diverse problems, responsibilities and needs of the denomination. At the outset, it was immediately evident that the denomination lacked tools and materials without which no group can proceed. Material development received a top priority. As a result five major items have been accomplished:

A Universalist Fellowship, a 250-page handbook for the initiation and organization of a Universalist Fellowship;

A Manual for Churches for Newspaper Display Advertising, a 28-page manual exploring all facets of newspaper advertising for Universalist churches;

There Is a Place for the Religious Liberal, a 6-page promotion piece for initial mailings for those doing extension work;

Universalism — Alternative to Orthodoxy, a 4-page second promotion piece specifically concerned with the theological and philosophical differences

between Universalism and Orthodoxy and Fundamentalism;

The Religion Called Universalism, an 8-page third piece indicating some of the history, personalities and philosophy of the Universalist movement.

The latter two pamphlets have been designed for use in local churches as well as for use with prospective Universalists and potential Fellowship members.

What Are We?

A second priority item involved the introduction of the director to the continent. In the first year, two major field trips were carried out: the first to the South and the second to the West Coast. Both trips afforded the opportunity to work with churches and fellowships in different sections of the country and to explore possible approaches with others working in the field. The geographical introductions alone were and are invaluable helps. Unhappily, although no apology seems necessary, meetings with prospective fellowships were uneven, being highly fruitful and creative in one location, and relatively unsuccessful in another. The obvious need to learn the job is still quite clear.

Nonetheless, while no fellowships have been organized directly by the Department of Extension in the past year, the department has been of assistance to new fellowships in several states.

Co-operation

A third item of considerable import was the need to begin to work out co-operative programs of aid and assistance to the several state convention staffs also engaged in extension. Fruitful working arrangements have been begun in Ohio, California, Massachusetts, and elsewhere.

The fragmentation of the denomination in extension, as in some other areas, has frequently led to confusion and unwarranted feelings of undue competition. Fortunately, most of the problems are simple misundertandings which are swiftly being corrected, and a fine spirit of harmony is being created. Co-operative approaches, the sharing of resources and knowledge, and concerted efforts are beginning to produce dramatic results.

Some Important Events

Silver Spring, Maryland, a UCA-initiated Fellowship, was granted full church status at the 1959 Biennial sessions of the UCA. Further, the Fellowship, now Church, assumed all responsibilities for its financial affairs beginning September 1, 1959.

Costa Mesa, California, members erect their new church building

Atlanta, Georgia, a Uni-Uni venture, achieved its financial independence ahead of schedule, relieving both denominations of considerable subsidy to that church. Further, the Atlanta church has grown to such a point that it is now necessary for it to seek larger quarters.

Hartland, Vermont, coming under the Department of Extension because of a co-operative program with Vermont and New Hampshire, withdrew from a federation with an orthodox congregation, hired a minister, Dr. Gustav Ulrich, has extensively repaired its own building, and carries on a program better attended and of greater scope than the program of the previous federation. This exciting story is being prepared for publication.

Derby Line, Vermont, and North Hatley, Quebec, through a program of assistance from the Vermont-Quebec Universalist-Unitarian Convention, have hired the Rev. George Lapoint, first full time minister in over two years.

Chester and Washington, Vermont, have both been reopened by the Rev. Clifford Stetson and the Rev. John Christensen, respectively, with amazing response.

As this is written (December, 1959) a long-awaited dream seems close to fulfillment, that of bringing New Hampshire, Maine and Vermont into a co-operative arrangement by which they will share the services of a Northern New England superintendent. The conventions involved are currently working out the details with the newly elected superintendent of Maine, the Rev. Kenneth Hawkes.

New Fellowships in the past year have been organ-

ized in Denver, Colorado; Ventura, California; Syosset and Massena, New York; Mansfield and Chillicothe, Ohio. The Fellowship in Costa Mesa, California, is now completing a handsome new building. New areas of work are being attempted in Georgetown, Massachusetts; Troy, New York; several places in California and Ohio and throughout the Midwest Convention, in New Jersey, Texas, Florida, and elsewhere.

Church of the Larger Fellowship

The Church of the Larger Fellowship is one of the related programs of the Department of Extension and serves, by mail, those liberals isolated from Universalist churches. In the past year, the membership of the CLF has more than doubled. Mailings to the members have been placed on a bi-monthly basis instead of the former monthly program. Our Department has made over 5000 inquiries to isolated Universalists whose names are sent to us or gleaned from church newsletters and other sources.

The Director of the Department is also the minister of the CLF, having the privilege of writing twice a month to the members, as well as carrying on a continuing correspondence with those seeking service or assistance.

Related Services

Under development are survey methods which may be initially used in those groups not now served by a superintendent or field worker. Materials for use, memorandums of recommended procedures and the like are being devised for the sole purpose of discovering the causes of sick churches or of improving those churches which wish to improve themselves. As time allows, the director undertakes such surveys himself in order to test the materials and to serve churches otherwise unserved.

In a similar vein, the department has begun the collecting, collating and organization of assistance in the various fields of church building and renovation, fund raising and the broad fields of churchmanship.

Obviously, in an office where duties not the affair of a specific department must be shared, one man cannot accomplish as rapidly as is desired all of the needs resident in our denomination. The time needed for study and cogitation must be stolen from some other need; a field trip virtually stalls other activities. Yet, the accomplishments seem significant and the results gratifying.

— U.A. — U.A. — U.A. — U.A. — U.A. — U.A. —

WHAT MAKES

UNIVERSALISM

GROW?

1) YOUR INCREASED UNIFIED APPEAL CONTRIBUTION

2) YOUR CHURCH'S INCREASED UNIFIED APPEAL PAYMENTS

3) YOU — BY DOING SOMETHING ABOUT IT — NOW

Send checks to

The Universalist Church
of America
16 Beacon Street
Boston 8, Massachusetts

— U.A. — U.A. — U.A. — U.A. — U.A. — U.A. —

"IMPRINTS OF THE DIVINE"*

"IMPRINTS OF THE DIVINE" is the title of an anthology of daily Lenten meditations assembled by the Rev. Raymond C. Hopkins, minister of the Federated Unitarian-Universalist Parish, Brockton.

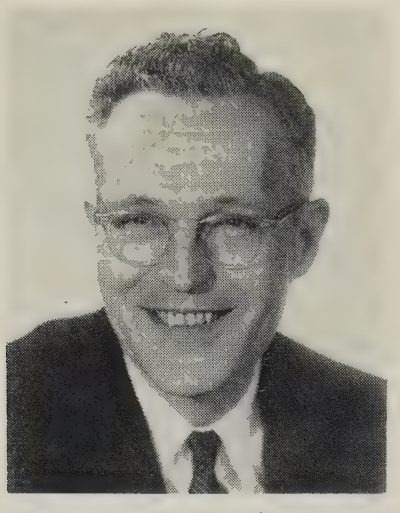
Mr. Hopkins selected his anthology from a file of Lenten Manuals produced by Universalist and Unitarian ministers over the last twenty-two years. Assuming good judgment and good taste on the part of the anthologist, and Hopkins has both in generous quantity, one can hardly think of a better source from which to produce an excellent aid to religious meditation.

**Imprints of the Divine*, edited by Raymond C. Hopkins, Council of Liberal Churches, 1960. 10 cents per copy. Distributed by the Universalist Church of America, 16 Beacon Street, Boston 8, Mass. and the American Unitarian Association, 25 Beacon Street, Boston 8, Mass.

The Sublime Heresy

Leonard Helie

Men do not create religions as they construct buildings or build bridges. Religions are living organisms, and rise in a particular soil at a particular time just as a tree grows.



Editta Sherman
New York City

THIS last year in New York City, we were privileged to see a motion picture entitled *He Who Must Die.* It was based on a novel by Nikos Kazantzakis, one of the most distinguished writers of our time. Against the stark realism of a twentieth century setting is played out the grim events of the life of Jesus ending in death and in the triumphant spiritual victory of man. For days after seeing this overwhelming portrayal, I was moved by the memory of its beauty, its deep meanings, and its heroism.

Recently, a friend gave me a novel by the same author. This one is called *Zorba, the Greek.* It is a story told in the first person. The character who tells the story is the over-refined intellectual who watches life from a distance but never gets his feet wet, never plunges into the sheer color, vitality and exuberance of life itself. The main character, Zorba, is an aging man who retains a tremendous appetite and zest for life. The narrator sees life with the weariness and disenchantment of one who has thought much and lived little. Zorba feels life with every pulsing fiber of his being, enjoying its manifold experiences to the full.

In one chapter, the narrator is describing the poems of one of his favorite poets, Mallarmé. He is trying to read them, but finally he throws down the book. He says, "For the first time in my life it all seemed bloodless, odorless, void of any human substance. Pale-blue, hollow words in a vacuum. Perfectly clear distilled water without any bacteria, but also without any nutritive substances. Without life."

The author then makes a profound observation, a comparison between lifeless poetry and lifeless religions. "In religions, which have lost their creative spark, the gods eventually become no more than poetic motifs or ornaments for decorating human solitude and walls . . . The ardent aspirations of the heart, laden with earth and seed, had become a flawless intellectual game, a clever, aerial and intricate architecture."

The history of Christianity, from its rude beginnings in the villages of Galilee to a dominant place in the world, is the unbroken story of a vital, living religion, of a poetry (if you will) full of the "ardent aspirations of the heart" and "laden with earth and seed." It is not, nor has it ever been "a flawless intellectual game." It is a way of life, of life transfigured into heroism and beauty and meaning by the Christ, that men found in a humble man who lived with God and lived for mankind.

If you cut any tree, especially a tree that has grown slowly and lived a long time, you can gain a great deal of information from a cross-section cut. Its age is enshrined in the concentric rings. It is as if one opened a book whose pages had remained uncut. All the vicissitudes, the rigorous winters, the innumerable springs with the rising of sap — all these are captured in the chronicle of the tree. So it is with any living organism. So it is with a vital, living religion.

Many scholars have attempted to explain the rise of Christianity, for example. They point, first of all, to the Jesus of history, the humble carpenter who felt called to a divine mission, who left the tools of his craft in a shop in Nazareth that he might go about the countryside, preaching the need of repentance, telling people the good news of God's love for mankind, and urging man's need of God. This magnificent example of courage and spiritual awareness, sublime as it is, *does not explain Christianity.* It may give an added dimension to prophetic Judaism, making us more aware that God has placed burning coals on the lips of many that they might be moved to utter great truths, but it does not explain the birth of

a new religion. The scholars continue their task. They point to Paul, who using the figure of Jesus as a scaffolding for his own theological views, constructed a system that used elements of Judaism, overtones of the prevalent mystery cults, and concepts from Hellenistic philosophy. As inclusive as Paul's contribution was, I do not think it explains the rise and growth of a new religion.

Men do not create religions as they construct buildings or build bridges. *Religions are living organisms,* and rise in a particular soil at a particular time just as a tree grows from its seed when the time is right.

It is interesting to note, in passing, that even those who differed in their views, still belonged within the body of the tradition. The history of the Church is not complete without its heretics, its non-conformists, its martyrs. For those who differed were not playing a "flawless intellectual game." They were pitting their strength against the main current of a vast and powerful stream. They were not on the shore, away from the realities involved. They were resisting the flow of events while being a part of the very thing they resisted. The Reformation itself was conditioned by the times in which it emerged, and although opposing the ancient Church, it still carried in its soul a part of the ancient faith of that Church. The Church in theory could condemn a thousand obscure heresies, from Hindu culture, Buddhist philosophy, Chinese speculation, but in condemning Martin Luther, it was condemning a protest within itself. It could understand Luther because, in a sense, its own school had produced Luther. He was part of the stream, although he was resisting its strong currents.

In the eighteenth century, we see the beginnings of Universalism. Against the somber theology of Calvinism, the great souls of Murray and Ballou protested, bringing the sunlight of a *sublime heresy* into the darkened waters of religion. I call Universalism a sublime heresy because although the great prophets, Isaiah and Hosea, and the great Master of Galilee, Jesus, had preached God's loving kindness and compassion, the Church as a whole had never stressed its universality. In fact, the Church had condemned this doctrine as being contrary to the facts of the case. Men might be saved, it is true, but it was also true that many would not be saved for one reason or another. After all, salvation went only to those who deserved it or to those who through no act of their own, had in some mysterious way, merited this special grace. If Universal Salvation was the freely-distributed gift of an ever-loving God, then much of the theology of the Church was meaningless.

What I am saying is that Universalism was not an academic cult, sheltered by ivory towers. It was not a philosophic speculation directed at a theology that was churning up the waters far away. Universalism touched the hearts of men, awakened a vibrant response in the soul of mankind *because it was part of the churning waters,* it was a counter-current, an eddy that resisted the main drift of the stream.

Long before the word "Christian" was ever used, the followers of Jesus were called "the people of the Way." For Christianity has been a religion of movement, a religion that changed lives, a religion that fused thought with action. In this sense, our Universalist Church emerged as a branch of the living Church, a branch it is true that was persecuted, snubbed, and finally tolerated, but still a branch whose living fibers reached down through the trunk to ancient roots.

In closing, I should like to discuss the historic Convention that took place in Syracuse. As the *New York Times* suggested, and as it seemed up until the last day of the Convention, a vital tie that linked Universalism with the Christian tradition was almost amputated. That this was not done completely was merely the result of the action taken by a few who feared the consequences as it might affect consolidation.

We were given a phrase — the teachers of mankind — as a substitute for the name of Jesus. Broad as this seems and inclusive as it would appear, it reminds me of an artificial flower, beautifully shaped and colored, but having no fragrance, no vitality, no life. As Kazantzakis has described it, "perfectly clear distilled water without any bacteria, but also without any nutritive substances. Without life."

In my considered opinion, there are many things we can do without cutting the life-line of our historic faith. We can, for example, build a religion compounded of faith and reason, a religion that welcomes the findings of science and makes them her own. This we can do and still be part of the stream of a living world religion.

We can expand our historic emphasis on Universalism to embrace the peoples of the world, believing that if they merit God's love, they should claim our compassion and understanding and friendship.

All this and more we can do, and still retain as our heritage the creative spark of a vital world religion. But once we remove ourselves from the turbulent waters of the stream, once we dry our feet on its banks, we should be prepared to see the fibers of our organism dry up and die.

Maybe Hitler Was Right

MAYBE Hitler was right. It is more than possible that Adolph Hitler was right when, after the fall of France, he announced that he had founded a state that would last a thousand years. The newly uplifted swastikas girdling the globe give fearful warning of the probable reality of a state more terrible than a political Nazi state dominating our western world. This most horrible monster is *a psychological state of hate* of man by his fellow man. Hate mongers, not only of Nazi Germany, but of all lands, may very well have established this state so firmly in the depths of human minds that it will curse man for a millennium, or more likely, destroy all men in mass murder.

If this destruction falls upon our children, it will have come to pass with the aid of the passive indifference of church people, university people, and professional people; all of us so-called "good people."

We cannot get away from *our guilt* by telling ourselves that the sinister string of swastikas that has burst forth in Berlin, and London and New York and Boston and Chicago are just the work of juvenile delinquents, wayward morons, or at the most, "a few disgruntled former Nazis." All of the above judgments, we have heard or read. All are meant to be comforting. Not one of them should comfort or relieve a single mind for even a brief moment.

These dirty swastikas, marring the surface of our earth, are the constricting coils of a renewed hate that can and may destroy us all. This hate cannot and will not be restricted to any one race.

The self-styled democracies won the military phase of the late war. Unfortunately, they thought they had thereby won man's ancient crusade against racial hate and injustice. Nothing could possibly be further from the truth.

Our garish, parkside créches have disappeared. The Christmas tree lights and the Hanukkah candles have both burned out. Is the spirit of brotherhood dead or did it ever really live among us? Ritual gestures of brotherhood have become nonsense and an offense before God in this world of hate.

If Jesus Christ *be* "Lord and Savior," as you say, then forget your boasting about new buildings and increased numbers, Oh Christendom, get on your knees and pray for salvation from hate; go into your neighborhoods and build brotherhood.

If Israel *be* the faith through which "all the nations of the earth shall be blessed," forget your rights and privileges, Oh Judaism, join in prayer and in labor to lift the load of hate and suspicion and injustice which all white men have forced on the shoulders of the black and brown and yellow races of the world.

If "respect for personality" and "concern" for all peoples *be* the mark of your boasted freedom from "authoritarianism" Oh, liberal Religionist, forget your boastings; quit your time-wasting criticism of "orthodox" theologies. Learn penitence and humility. Join your Christian, Jewish, Buddhist, Hindu and Moslem brethren in resolute effort to rebuild brotherhood.

It is not enough to erase the swastikas. Nothing will be accomplished by repainting the buildings. Anti-Semitism and, indeed, all anti-humanisms constitute a disease that can and does infect the minds and corrupt the judgments of "the better" or even "the best people."

Never forget: Maybe Hitler was right! If you resent this suggestion, get going and disprove it.

BUILDING BROTHERHOOD IN INDIA

UNIVERSALIST ministers and church school officers have received announcement from Mr. Klotzle's office of a new Universalist Service Committee project, *A Brotherhood Program in India.* Included in the mailing are a description of the project, support of a rural community action center near Madras, an outline of what the center will do, and what we will do to help it. The center will be under the direction of Dr. Palayam Balasundaram, a fol-

lower of Mahatma Ghandi, and an authority on Hindu village life and community development.

Universalist Church School members, Universalist churches, and individual Universalists are asked to give *through their regular annual Friendship Offering, $1,500* to start the work this year. Plans for support, needs for projected growth through 1962 are outlined clearly in the mailing.

Here is a Universalist Service project well chosen, modest in proportions, yet great in potential good. It reminds this commentator of the one relatively small, but excellently administered home for adolescent, displaced youth in Germany, set up and administered by Dr. Ulrich years ago. That little home at Verden by its intelligent administration, not only helped hundreds of youths directly, but also, by its splendid example, brought about better care of D. P. youth throughout Western Germany.

This is the genius of Universalist Service Committee work, modest but superlatively well-run units of service that inspire others to like endeavor.

Such will be the Village Brotherhood Program in India, if Universalist boys and girls and men and women support it. *And we know you will help build Brotherhood in India.*

STAMFORD AND HARRISON AND UNIVERSALIST ADVANCE

SOME weeks ago, we read in the *Bulletin* of the Universalist Church of Stamford, Connecticut, about a parish survey then being conducted for the church's long-range planning committee by the Rev. Frederick L. Harrison, superintendent of Connecticut Universalist Churches. We telephoned Mr. Harrison to express our appreciation of that project, saying that we felt it to be the kind of service in which a superintendent could be especially useful. We asked him to talk to us about what he was doing and how he was doing it that we might make a report on it to our readers. He suggested, however, that we wait until his written report was completed. A copy of that report has just come to our desk.

On the basis of numerous visits to the church in Stamford, meetings with trustees, interviews with cross-section samplings of membership, and readings of annual reports and weekly and monthly news letters, Mr. Harrison made a real study of both the program and the administration of that program in the Stamford Universalist Church.

The very fact that this parish has a long-range planning committee and that it did call in its chief regional ecclesiastical officer indicates that it has good leadership, both lay and clerical. And so Mr. Harrison discovered and recorded in his report, "I have been particularly impressed by the quality of lay leadership." Later, in his report, Mr. Harrison noted the high quality of the ministerial leadership in the parish.

Neither the details of this program study nor the specific recommendations following the study are of immediate importance to others beside the Stamford Universalists. It is the report itself, its nature and its range which are important to the rest of us. Mr. Harrison's study was quite complete and his recommendations were clear and definite. He found much to praise in both program and administration and he found lots of room for growth. He was both objective and frank in his report and in his recommendations and he was very fair minded in the matter of labeling areas of suggestion and recommendation particularly where he had strong feelings and what he was pleased to call "strong prejudices."

We cite this bit of experience in the relations of parish and superintendent because we believe it to be of utmost importance to our growth. Universalist Advance doesn't just happen. Indeed, Universalism advances only when and where Universalists continue to grow in mind and spirit. Universalist churches, therefore, must continue to be growing churches.

In this land, where population growth is a fact almost everywhere, in both city and country, all our churches should be growing churches. We have no excuse for failure to advance.

We do fail, however, in some areas and we may fail in others, for lack of persistent, orderly and intelligent programming and administering. No church that has a well-constructed and working long-range planning committee and an able minister working with an intelligent and industrious regional superintendent, can fail to grow.

We most earnestly commend to the entire fellowship the practice of study and planning for growth so well illustrated by the Stamford Planning Committee and the service of their superintendent, Mr. Harrison.

Association Of Universalist Women

16 Beacon Street, Boston 8, Massachusetts

EVENTS AND PEOPLE

Mrs. Kenneth Hubbard

Mrs. Kenneth Hubbard, chairman of the Clara Barton Birthplace and Camps Committee, is very busy making plans for the coming camp season. Interviews are in progress for a new director for the Clara Barton Birthplace Camp and preparations are being made for the Camps Committee meeting in February.

A special meeting of those members of the Executive Board who are relatively close to Headquarters in Boston has been called for January 14 and 15 by Mrs. Emery L. Hamlin, president.

Mrs. William H. Pickering, president of the Association of Universalist Women of the Throop Memorial Church, Pasadena, California, is a member of the Citizens Staff Advisory Committee appointed by the mayor, a member of the Board of the League of Women Voters and a member of the board of her community library, a position for which she is well qualified, being a trained librarian herself. Mrs. Pickering is the wife of Dr. William H. Pickering, the well-known head of the California Tech Jet Propulsion Laboratory which is working on many of the outer space projects.

Mrs. Guy W. Briggs, Washington, D. C., and Mrs. Dorothy Wynkoop, Eldorado, Ohio, have been elected to the Board of Trustees of The Universalist Church of America. Both Mrs. Briggs and Mrs. Wynkoop are active members of their local A.U.W.s.

Mrs. Cyrus F. Springall, former president of the A.U.W., has been appointed a member of the Universalist Service Committee.

The members of the Men's Club of the South Weymouth, Massachusetts, Church and their wives were honored to have Dr. Alexander Marble as their speaker at a recent meeting. Dr. Marble has directed the medical program at the Elliott P. Joslin Camp since it was established in 1948.

The Men's Club of the South Weymouth Church is one of the groups which has taken an active interest in the Joslin Camp and has filled between thirty and fifty baseball coin cards each year.

Some eighteen national organizations of women will meet at the Shoreham Hotel, Washington, D.C., February 17-19, 1960 for a conference which will have for its theme, *The Effect of the Integration Struggle on All Our Children.* Outstanding speakers and consultants have been secured for the conference, the first time women of all races and religions will come together to consider this vital issue of our day. The Association of Universalist Women is one of the sponsoring organizations and Mrs. Herman Genhart, second vice-president, will be our official representative at this conference.

SUMMER INSTITUTES

Mrs. Robert T. Dick

Mrs. Robert T. Dick, first vice-president of the A.U.W. and chairman of Institutes has announced the following dates for the 1960 Summer Institutes:

Shelter Neck, N. C.; July 1-3

Unirondack, Lowville, N. Y.; July 5-9

Midwest, Allerton House, Monticello, Ill.; July 6-8

Murray Grove, Lanoka Harbor, N. J.; July 9-15

Ferry Beach, Saco, Maine; August 6-13

Institute flyers giving the details of the programs, costs, and other information, will be released early in March. It is hoped that, by announcing these dates early in the year, groups will be better prepared to send representatives to one or more of these leadership training programs. The A.U.W. *Exchange Scholarship Program* initiated last summer to encourage women to attend institutes in regions other than their own is being continued this coming year. For information about the conferences and the exchange program, write Mrs. Robert T. Dick, 516 Middle Street, Belpre, Ohio.

The Rice Circle of the Washington, D. C., A.U.W. sponsored a "silver tea" for Murray Grove at the home of one of the members. Slides of Murray Grove, taken during the A.U.W. Institute, were shown and an offering of $50.00 was received.

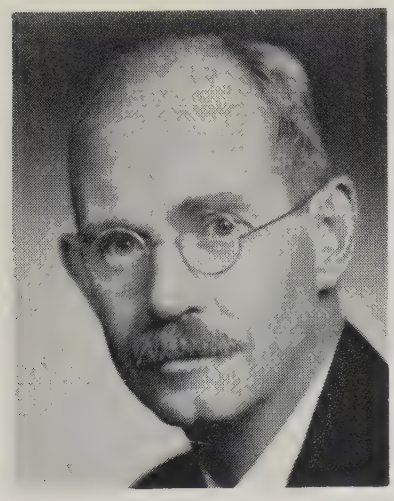
WHERE OUR MONEY GOES

In 1958, people in the United States spent $441.7 billion including (in billions):

$64.7	food
45.9	war preparation
38.0	housing (rental value)
26.0	clothing and shoes
19.1	education ($14.7 state and local; $4 private; and $0.4 federal)
18.4	medical care and death expenses
11.5	new and used cars
10.5	gas and oil for cars
9.9	highway construction and repair
9.2	alcoholic beverages
6.4	tobacco products
4.8	religious and private welfare activities
4.2	toilet articles, cosmetics, beauty shops, etc.
3.4	books, magazines and newspapers
2.3	natural resource development, conservation

News of Churches and Church People

ENSLIN OF ST. LAWRENCE TO EDIT JOURNAL OF BIBLICAL LITERATURE



Dr. Morton Scott Enslin of the Theological School at St. Lawrence University has been appointed editor of the *Journal of Biblical Literature.* The appointment was announced at the recent annual meeting of the Council of the Society of Biblical Literature and Exegesis, a constituent member of the American Council of Learned Societies.

Dr. Enslin joins the ranks of distinguished editors of the *Journal,* some of whom have been Dr. Irwin Goodenough of Yale, Dr. Robert Pfeiffer of Harvard, and Dr. Robert Denton of General Theological School. The Society of Biblical Literature and Exegesis was founded in 1880 and has a membership of Biblical scholars from colleges and universities throughout the world. The *Journal* is published quarterly with about one hundred pages in each issue. Dr. Enslin's editorship will commence with volume number seventy-nine.

Prior to his becoming Craig Professor of Biblical Languages and Literature at the Theological School at St. Lawrence he was Professor of New Testament Literature at Crozier Theological Seminary in Philadelphia from 1924 to 1954. For eleven years, he was editor of the *Crozier Quarterly,* during which time this magazine achieved prominence in the field of religious scholarship.

UNIVERSALISTS OF UTICA, NEW YORK DISMISSED

The Utica Council of Churches has dismissed the Universalist Church of Utica from membership. The church had been a member in good standing for over two decades.

All was serene in Council activity until it asked in a formal letter if the members of the church subscribed to the belief that Jesus Christ was Divine Lord and Saviour. The church replied that no question of this nature was ever asked of their members but that if the member churches would detail the various meanings and shades of opinions held among them perhaps the Universalists, through discussion, could determine an accurate answer.

The reply paid no attention to the request, it simply asked for a yes or no answer to the original question. The church replied that it could only assume within its free fellowship that there were some who did and some who did not. It also quoted parts of the Council's constitution which seemed to indicate that member churches were free to maintain their own beliefs and customs.

These letters began last Spring and culminated in the dismissal last Fall.

THE FELLOWSHIP OF THE CHURCH

The mood of fellowship in the modern Church is one of intense ardor and confidence. Confident that the spirit of Jesus — and other spiritual leaders of the past — dwell in our midst, the modern fellowship is energetic in its efforts to influence the world around it with high example and application of basic truths. As the primitive Church filled the life of its members, the modern Church seeks to build a program which is planned to help its entire people in the long process of growth. It does not espouse the communal plan practiced two thousand years ago, but it does believe that from the common fund of fellowship each should receive in keeping with his need and contribute according to his ability. As the primitive Church had no official ministry, the modern Church considers every member of the fellowship a priest.

The fellowship of the Church is concerned with the physical and spiritual welfare of individuals — all individuals, not only those within its membership. It seeks to raise the standards of living for the whole community. It is concerned with Politics, but it is not a political institution. It is concerned with Business, but it is not a business corporation. It is concerned with Education, but it is not a school.

The fellowship of the Church has all the frailties of human beings who happen to be listed in its membership. It is strong only when they are strong in the application of its principles. It is successful only when its people see the importance of its efforts. It lives only when its people have that spirit which gives life to its mission. Ancient in tradition, but humanly fallible. Confused in its teachings, but with a single goal — that all souls shall grow into harmony with the Divine.

— William Robinson III
in *The Unigram,* Denver

LIBERAL RELIGIOUS YOUTH MID-WINTER COUNCIL MEETING

The Liberal Religious Youth Council and Nominating Committee met at the West Shore Unitarian Church, Cleveland, Ohio, December 27-31. Dick Harmon, convention co-ordinator (Minneapolis, Minn.) reported that the 1960 LRY Continental Convention would be held at Grinnell College, Grinnell, Iowa, June 26 to July 3. The theme for the week will be *What Shapes The Modern Mind?* He also reported that the following had been appointed to the LRY Convention staff: Bill Adams; manager, Milton, Mass.; Jim Barfoot, assistant manager, Tampa, Florida; and Fred

Cohen, commission staffer, Peoria, Ill.

The LRY International Religious Fellowship Committee reported on plans for the 1960 summer European trip. The committee stated that there were still places open for others who would like to join the group (application should be sent to the LRY office, 16 Beacon St., Boston 8, Mass.). The group will leave New York, July 7, via Icelandic Airlines for London. The trip will include two weeks at the Albert Schweitzer College study camp and the International Religious Fellowship Conference, July 31 to August 6, near Zurich.

The Council following a report from the Rev. Mason McGinness, chairman of the AUA College Centers Committee, discussed the college age program of LRY, and a possible reorganization which would provide facilities for greater services to the college student interested in liberal religion.

During the meeting, the LRY Council reviewed their relationship to the Unitarian and Universalist denominations, and considered possible relationships to a proposed consolidated denomination. The Council took the following actions on the position of the youth program within the liberal church:

Inherent in both LRY and the adult denominations is the basic assumption that the relationship between the two involves reciprocal responsibilities. This basic assumption is not one that can be taken for granted, but rather it is one that must continually be made vital by mutual co-operation, aid and action;

The LRY Council has become increasingly aware that in many cases these obligations have not been met.

Being aware of these problems, the LRY Council clearly states the following policy:

That the local groups are assumed to exist and operate within the scope and structure of a church or fellowship. In this situation, the local group must be aware of the responsibilities to the church, and by the same token, the church must be aware of the responsibilities to its LRY group. Separate consideration is given to certain college LRY groups which exist as autonomous recognized campus religious organizations.

In view of this policy, the LRY Council recommends the following to members of both LRY and the adult denomination:

That wherever LRY groups are organized into regional federations, these federations consider themselves and their programs to be an integral part of the total regional program.

That Unitarian regional councils and Universalist state conventions be urged to establish youth activities committees modeled on the Joint Youth Activities Committee which co-ordinates LRY with the two denominations.

That Unitarian regional councils and Universalist state conventions be requested to co-operate in a program to assist youth organizations, to secure adequate adult leadership and advisors, and finally that these regional councils and state conventions should encourage ministers and lay-members to serve youth conferences and federation meetings as workshop or seminar leaders and as speakers.

PRAYER FOR MODERN MAN

Slow me down, Lord: Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time. Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tension of my nerves and muscles with the soothing music of the singing streams that live in my memory. Help me to know the magical restorative power of sleep. Teach me the art of taking minute vacations . . . of slowing down to look at a flower, to chat with a friend, to pet a dog, to read a few lines from a good book.

Remind me each day of the fable of the hare and the tortoise, that I may know that the race is not always to the swift; that there is more to life than increasing its speed. Let me look upward into the branches of the towering trees, and know that they grow tall because they grow slowly and well.

Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values, that I may grow toward the stars of my greater destiny. Amen.

— *The Community News*

PRICE RESIGNS FROM ONEONTA

After an all too brief, but unusually successful pastorate, the Rev. John E. Price has resigned as minister of the Universalist Church of Oneonta, N.Y. Mr. Price is resigning his pastorate to retire from the active ministry and continue his extensive writing.

During this pastorate, the Oneonta Church has gone through a magnificent revival under Mr. Price's leadership. Forty new members have come into the church and a teen-age club, which serves the entire community.

INSTALLATION

VINTON BAXTER BOWERING was installed as minister of the First Universalist Society of Milford, Massachusetts, Sunday evening, December 13, 1959.

Following the Processional Hymn, the presiding clergyman, the Rev. Frederick Libby Harrison, Massachusetts Superintendent of Churches, gave the Call to Worship and offered the Invocation. Mr. Harrison read for a scripture, selections from the writings of Theodore Parker.

Dr. Max A. Kapp, dean-elect of the Theological School at St. Lawrence University, was the preacher of the Installation Sermon. Dr. Kapp spoke on the subject, *In Such An Age.*

The Rev. J. Henry Hanisalo, minister of the First Universalist Church, Assinippi, gave the Charge to the Minister.

The presentation of the candidate for his installation was made by Mr. Harrison. Following this, the Act of Installation was led by Mr. John Pershing Phillips, clerk of the parish. The Installation Prayer was offered by the Rev. Frederick Libby Harrison. Dr. Philip Randall Giles, General Superintendent of The Universalist Church of America, gave the Charge to the Congregation.

The Benediction was pronounced by the Rev. Vinton Baxter Bowering. A reception in the parish hall for Mr. and Mrs. Bowering followed the service.

ST. LAWRENCE THEOLOGICAL STUDENTS FAVOR CONSOLIDATION

The Fisher Society, the student organization of the Theological School, passed the following statement unanimously January 6, 1960:

Whereas there has been considerable discussion in regard to consolidation of the American Unitarian Association and The Universalist Church of America, and especially of the purposes accepted at the Syracuse biennial, and Whereas we feel that inclusiveness is preferable to exclusiveness, and Whereas we have faith in the spirit of consolidation, and feel that the purposes, while not perfect, may be improved within the organization in the future,

Be It Hereby Resolved that the Fisher Society go on record as favoring consolidation, and hence, supporting the purposes as voted.

UNIVERSALIST CHURCHES — WHEN IN OUR TOWN — WORSHIP WITH US

CALIFORNIA

Pasadena — 11 A.M.
300 South Los Robles Avenue
Dr. Harmon M. Gehr

CONNECTICUT

Bridgeport — 11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

Stamford — 11 A.M.
Forest and Prospect Streets
Rev. John Farmakis

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

KENTUCKY

Hopkinsville — 10:45 A.M.
Third and Main Streets
Rev. Stanley C. Stall

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:30 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Eugene S. Adams

Melrose — 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

North Adams — 11 A.M.
Summer Street at Post Office Square
Rev. Herbert G. Weeks

Salem — 10:45 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

MINNESOTA

Minneapolis — 9:30 A.M. and 11:00 A.M.
5000 Girard Avenue South
Dr. Carl H. Olson
Rev. Kenneth K. Marshall

NEW YORK

Brooklyn — 11 A.M.
Ocean and Ditmas Avenues
Dr. Cornelius Greenway

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Rev. Norman L. Sparbel

Rocky Mount — 11 A.M.
Corner Marigold and S. Raleigh Streets
Rev. Milton E. Muder

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Belleville — 10:30 A.M.
Rev. George H. Welch

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Cumberland — 10 A.M.
Church School — 10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seabury

Woonsocket — 10:30 A.M.
78 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

The churches named above are listed in each number of the **Leader**, except July and August, for a modest fee. If you wish your church so listed, write the Universalist Leader, 16 Beacon Street, Boston 8, Mass.

UNITARIAN-UNIVERSALIST SOCIETY FOR ALCOHOL EDUCATION

16 Beacon St., Boston 8, Mass.

Teen Agers and Alcohol

At a conference on *Youth and Alcohol* held in Fitchburg, Mass. last November, and attended by representatives of the Youth Council, the Y.M.C.A., the Social Action Committee of the Council of Churches, the Retail Liquor Dealers Association, the High School, the Juvenile Court, the Council of Churches, DeMolay, the Park Dept., and the Licensing Board, there was 100% agreement on an action program in the community. The points of agreement are worthy of consideration by similar conferences in other communities throughout our nation, as well as by discussion groups in churches.

1. A committee on Juvenile Problems should be formed.
2. Teachers meetings should be held to hear reports of conditions noted by police, and to hear representatives of the Licensing Board.
3. A commonly agreed upon program should be sent to all parents.
4. Effective talks and pictures should be used in the high school assemblies.
5. There should be panel discussions, participated in by adults and high school class officers, to get the problem well defined and to determine the proper attitudes to take.
6. Clergy, churchmen, and all concerned people should visit the homes where there is trouble and help is needed.
7. Strong, wholesome habits should be established at an early age.
8. Promote family life, high standards, and an awareness of where young people are spending their leisure time.
9. Stop trying to push the children, making them precocious, and wanting more things too soon.
10. The schools and the recreational program cannot and should not be responsible for the whole child.
11. Recognize that there is a trend toward the softening of our society.

Among the suggestions and remarks made during the conference were the following:

1. The whole teen age alcohol education program should be surveyed and appraised.
2. Parents themselves need education in regard to alcohol.
3. Too much drinking is shown on TV.
4. Teen agers think it is a game to beat the law.
5. Parents often allow their liquor stock to be used by teen agers.
6. Keep the young people busy with plenty of recreation.
7. Do things in church and families that will make people think about juvenile problems.
8. When liquor sellers are in doubt about the age of the young buyer they should not sell.

Comments and further suggestions are welcomed from the readers of this column. These, and requests for free literature on the alcohol problem, should be sent, with your name and address, to:

UNITARIAN-UNIVERSALIST
SOCIETY FOR
ALCOHOL EDUCATION
16 Beacon Street, Boston 8, Mass.

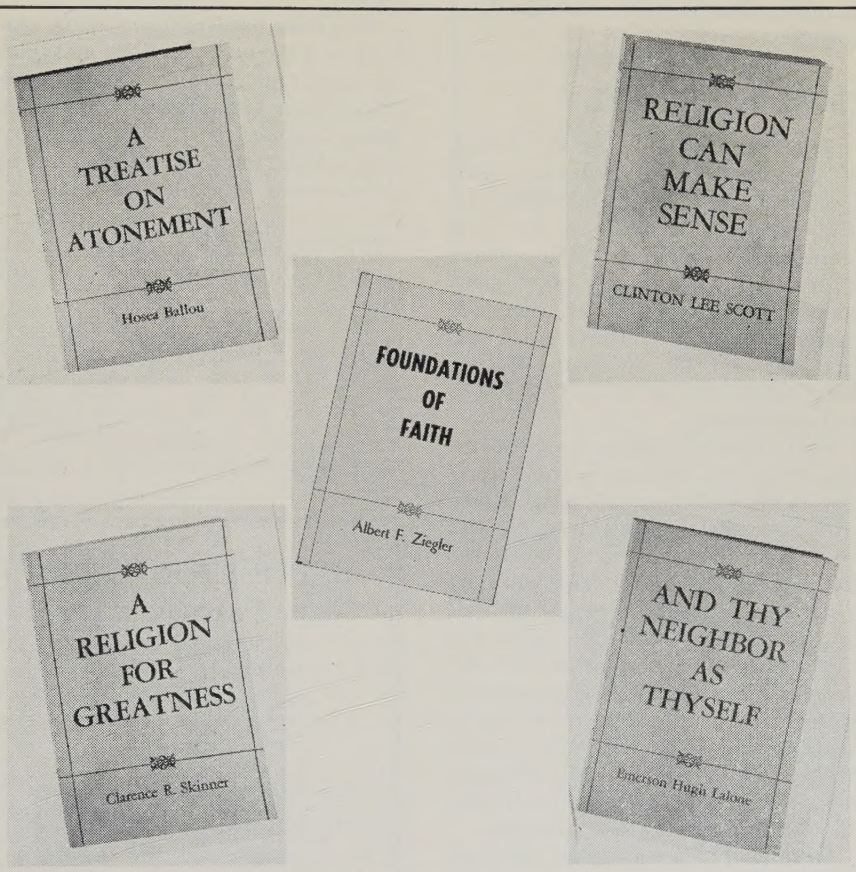
CRACKLING

A salesman for a building supplies house landed in a country town. Noticing an old lady sitting in a chair by a window and staring out at the village scene, he figured there might be a sale.

"I've been noticing you," he said, when he got her attention. "I'm a salesman. Thought I might sell you one of the new double-size picture windows."

"Picture windows?" the old lady grinned, "What fur? I ain't nothin' to look at any more."

— *The Watchman-Examiner*



BASIC UNIVERSALIST DOCUMENTS

The five titles above are available for use during the church year, beginning in September.

Retail price $1.60 each

Generous discount for local church bookstores

For details, write U.P.H., 16 Beacon Street, Boston

OBITUARIES

FLORENCE GREEN CONKLIN

Florence Green Conklin died at her home in Cambridge, Massachusetts, November 29, 1959.

Mrs. Conklin was born into an old Vermont Universalist family, January 1, 1871. She married the Rev. Charles Conklin in 1893. The Conklins served pastorates in New Haven, Connecticut and in Springfield, Brookline, Canton, and Boston, Massachusetts. In each of these, Mrs. Conklin was an active helper in Sunday School and in missionary work. Funeral services were conducted by the Rev. John Cummins in Appleton Chapel, Harvard University, Cambridge, December 2, 1959.

Mrs. Conklin is survived by a daughter, Dorothy of Cambridge, Massachusetts.

CARL A. HEMPEL

The Rev. Carl A. Hempel, retired, of Swampscott, Massachusetts, died December 12, 1959, in his 80th year. The funeral was held in the First Universalist Church of Lynn, where he had served as director of religious education and youth activities for thirteen years. Dr. Fenwick L. Leavitt, Jr., and Dr. William Wallace Rose conducted the service of honor and remembrance.

Carl Hempel gave up a successful business in the 1920s to become secretary of the YMCA of his native North Attleboro, Mass. From there, he was invited to the Lynn post where he did pioneering work in what was then a new field. Feeling strongly the call of the ministry itself, he asked for and was granted ordination, his credentials being the many years of commitment as an active Universalist layman. His pastorates, all remembered with gratitude and affection, were Swampscott, Saugus, South Acton, and Chelsea, Massachusetts.

During these years, Mr. Hempel maintained his home in Swampscott and his civic and religious activities in Lynn, including administrative offices in Lynn Rotary, Red Cross, Community Fund, Boy Scouts, Family Service Society, and the Ministerial Fellowship. To all of these, he brought his passion for thoroughness, his friendly interest in everything human, and his undiscourageable faith.

He is survived by his wife, Cecile, his son and wife, Edward and Lotta Hempel, and a grandson, the Rev. King Hempel, Dexter, Maine, three great grandchildren and two sisters, Miss Zelma Hempel and Mrs. Marie Robinson of Providence, R. I.

UNIVERSALIST CHURCH EXTENSION IN NEW YORK STATE

Universalist Church Extension in New York State is a concrete reality. The Fellowship at Syosset, which has been under the active direction of state extension director, the Rev. Myles D. Blanchard, is now being ministered to by the Rev. Kenneth Smith of Floral Park.

Mr. Blanchard is now giving more time to a young fellowship movement in the city of Massena. This community, which has grown so in recent years because of the St. Lawrence river project and the great industrial development which has resulted, once had a strong Universalist church. It now gives promise of having an even stronger Universalist parish in future years.

The state extension committee recently voted to open up a new project in the city of Troy. This will probably be located so that the new liberal church which develops will serve the tri-city Albany, Schenectady, Troy area.

TUFTS UNIVERSITY
Crane Theological School
A Training Center for Liberal Ministers and Church Workers

★

Five $1000 Fellowships available to aid college graduates in Training for the Ministry of the Universalist Church.

For information address:
BENJAMIN B. HERSEY, *Dean*
Tufts University
Medford 55, Mass.

THE
ST. LAWRENCE UNIVERSITY
Canton, New York

A Liberal Arts College

Devoted to the education of young men and women for responsible citizenship and for positions of leadership in business, government, and the professions.

EUGENE GARRETT BEWKES
President

UNIVERSALIST
NATIONAL MEMORIAL
CHURCH
Corner 16th and S Sts., N.W.
Washington, D. C.

Church School and Adult Group 10 a.m.
Worship 11 a.m.

SETH R. BROOKS, D.D., *Minister*

All S-2 buses run to the church

TUFTS
UNIVERSITY

Completing Its First Century
Planning for Its Second Century

Nine Schools with
Unusual Resources

NILS Y. WESSELL, *President*

For information address
Medford 55, Massachusetts

A Good Antidote !

If the day is dreary the reading of a few verses from a BIBLE will be helpful.

Try it !

We have here —
many versions
many languages

At every price level
best value !

Massachusetts Bible Society
41 Bromfield Street
Boston 8, Massachusetts

Co-educational, Campus College

A A and A S degrees in two years

A small (350), friendly, co-ed college in a New England village near Boston's social and cultural centers. Wide choice of courses for careers, community service, business or transfer to 4-year college. Athletics, activities, swimming pool.

Wm. C. Garner, President
FRANKLIN, MASS.
Dean JUNIOR COLLEGE

BOWEN FUND GRANTS
OF $100 EACH
available to 12 Universalist church schools
for educational use.
For application forms address
Mrs. Lotta Hempel
Division of Education
25 Beacon St.
Boston 8, Mass.
Applications must be filed not later than April 1, 1960.

CENTRAL FELLOWSHIP COMMITTEE

VOTED to transfer Rev. John MacKinnon to Midwest jurisdiction.

VOTED to transfer Rev. Gustav H. Ulrich to the jurisdiction of the Vermont Fellowship Committee.

VOTED to transfer Major (Chaplain) O. Herbert McKenney to the jurisdiction of the Pennsylvania Fellowship Committee.

VOTED to approve the action of the Massachusetts Fellowship Committee in granting the right to administer the Christian ordinances to Peter Noel Knost, a licentiate looking toward ordination.

VOTED to approve the action of the Massachusetts Fellowship Committee in renewing the right to administer the Christian ordinances to Charles Gaines, a licentiate looking toward ordination.

VOTED to approve the action of the Maine Fellowship Committee in granting Reciprocal Fellowship to E. King Hempel, an ordained Unitarian clergyman.

VOTED to approve the action of the Massachusetts Fellowship Committee in granting reciprocal fellowship to Charles Whittier, an ordained Unitarian clergyman, "for the duration of his ministry in the Danvers, Mass., Unitarian-Universalist Church."

— ESTHER A. RICHARDSON
General Secretary

December 9, 1959

NEW YORK STATE CONVENTION

The one hundred and thirty-fourth annual sessions of the New York State Convention of Universalists will be held in Middletown, New York, April 21 to 24, 1960, for the purpose of electing officers and trustees, hearing reports, and transacting such other business as may legally come before it.

— HOWARD B. GILMAN, *Secretary*

The only faith that wears well and holds its color in all weathers, is that which is woven of conviction and set with the sharp mordant of experience.
— *James Russell Lowell*

GOWNS PULPIT CHOIR
Satisfaction in Every Stitch since 1912
QUALITY FABRICS
LASTING BEAUTY
Write for catalog T-1
BENTLEY & SIMON INC.
7 WEST 36 ST • NEW YORK 18, N.Y.

EDUCATION FOR
LIBERAL MINISTRY

Theological School of St. Lawrence University

Thorough Religious
Education Course
Freedom and Fellowship

Angus H. MacLean, Ph.D., Dean

Write for information

Dr. Max A. Kapp
Canton, N. Y.

The Bethany Union
for Young Women

256 Newbury St., Boston, Mass.

A UNIVERSALIST INSTITUTION

Offers the advantage of a comfortable home to young women of moderate means, both business women and students. The Union is within easy access of all parts of Boston.

Attractive rates for room and board, including light and heat.

For further information write to
MRS. PEARL S. DUMAS
Superintendent

256 Newbury Street, Boston, Mass.

MARIAN E. PFAFF, *President*
JOEL W. REYNOLDS, *Treasurer*

Mrs. J. G. DeWolfe Oct. 59
18 Early Ave.,
Medford, Mass.

(Section 520, P.L.&R.)

OHIO FELLOWSHIP COMMITTEE

November 14, 1959, the Ohio Fellowship Committee issued a Lay License to David Bumbaugh, Lyons, Ohio.

An acceptance of transfer was issued to the Rev. George J. Spencer, August 5, 1959.

An acceptance of transfer was issued to the Rev. Robert T. Dick, December 23, 1959.

— SADIE B. BURGESS, *Secretary*

UNIVERSALIST WOMAN'S ALLIANCE

The Universalist Woman's Alliance will meet at Bethany Union, 256 Newbury Street, Boston, Friday, March 18, at eleven o'clock.

The Rev. Raymond J. Baughan will speak on *Lenten Thoughts.*

Luncheon, seventy-five cents. For reservations, call Mrs. Dumas CI 7-9078.

— MARION H. PIKE, *Secretary*

VISITING SOUTHERN CALIFORNIA?

Don't fail to attend beautiful Throop Memorial Universalist Church, 300 South Los Robles Avenue, Pasadena. Sunday mornings: Youth Fellowship at 10:30, Church School at 10:45; Worship at 11. Dr. Harmon M. Gehr, Minister.

R. E. DIRECTOR WANTED

Professionally-trained, experienced Director of Religious Education is being sought. If interested, write:

Mr. Lynn M. Elling, *President*
First Universalist Church
5000 Girard Avenue South
Minneapolis 19, Minnesota

DOOLITTLE HOME
for the Aged
Foxboro, Massachusetts

Additional income is needed for current expenses. Annual dues, two dollars. Gifts gratefully received.

Additional funds are needed for maintenance. Remember the Home in your will.

A UNIVERSALIST HOME FOR UNIVERSALIST PERSONS

IF YOUR HOME BURNED TONIGHT

Have you ever thought What you would do first?

You would look through the ruins to see what could be salvaged—especially for valuables, money and records. The chances are the most important—your records and cash—would be destroyed.

Unless You Were Protected By a SENTRY SAFE

With one-hour 1700°F Underwriters' Laboratories Class "D" Label.

The initial cost only $79.95 for the Standard Sentry or $113.95 for the Sentry Major (freight paid east of the Mississippi, add $5.00 for shipments west of Mississippi) will pay for itself.
Sentry Standard (240#) 24½ x 17½ x 17½ (15 x 12 x 13 inside)
Sentry Major (330#) 24½ x 17½ x 23½ (15 x 12 x 18½ inside)

Immediate Delivery

JOHN D. BRUSH AND CO.
545 West Avenue
Rochester, New York

THE UNIVERSALIST LEADER

One year's subscription — regular	$3.50
One year's subscription to Libraries, Y. M. C. A., Y. W. C. A., Homes or Institutions	3.00
To Ministers	2.25
To New Members — introductory — one year only	2.00
Sustaining subscriptions	5.00

16 Beacon Street, Boston 8, Massachusetts